



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

LA EVANGELIO SANKTA MATEO lau Dro. Martin Luther. Tradukita en la lingvon internacian Esperanto, de *W. B. Mielck* kaj *Fr. Stephan* kun antaŭparolo de Lic. Dro. *Alfred Jeremias*. Leipsic: Hinrichs, 1906. Price, 50 pf.

Dr. Alfred Jeremias, a German theologian, well known for his studies in comparative religion, has written the preface to this Esperanto translation of the Gospel of Matthew. He considers that the highest aim of this "Language of Hope" is the spread of the knowledge of Christian enlightenment throughout the world.

The inventor of Volapük, a Roman Catholic clergyman, has been celebrating of late his eightieth birthday. He has seen in his lifetime the rapid progress made by the language of his invention, and must feel some disappointment in seeing it now displaced by another similar attempt made by the Russian Zamenhof. It is not difficult to foretell that Esperanto will share the fate of Volapük. It possesses some advantages to be sure, but upon the whole is subject to the same criticism, and it takes no prophet of great sagacity to predict that it will pass away within about one generation.

As a sample of Esperanto we reprint the Lord's Prayer. The italicized *c* and *g* are written in Esperanto with an inverted double accent which is missing in our type. The italicized *g* is pronounced as "g" in gin, and the italicized *c* as "ch" in church. The insertion of these accented letters (among which are also *h* and *j*) is a typographical objection, which however could be overcome or be easily changed. For rules of the Esperanto language see the editor's notes in *The Monist*, XVI, p. 450.

"Patro nia en la cielo. Via nomo estu sanktigata. Via regno venu. Via volo farigu sur la tero, kiel en la cielo. Nian panon ciutagan donu al ni hodiaŭ. Kaj pardonu al ni niajn kulpojn, kiel ni pardonas al niaj kulpuloj. Kaj ne konduku nin en tenton, sed savu nin de la malbono. Car via estas la regno, kaj la forto, kaj la gloro en eterneco. Amen."

AN OUTLINE OF THE IDEALISTIC CONSTRUCTION OF EXPERIENCE. By *J. B. Baillie*. London: Macmillan, 1906. Pp. 344. Price, \$2.75 net.

Professor Baillie of the University of Aberdeen, in Scotland, known in the philosophical world as the author of *Hegel's Logic*, here presents us with an outline of his own "idealistic construction of experience." He yields to the modern scientific tendency so much as to recognize experience, but sees in the construction which the mind has to make of the data of experience the most essential part of philosophy. The truths of common sense or science are valid so far as they go, but are one-sided in character. Our author explains in this book how far they are so. He insists that experience is a living process and sums up the demands of philosophy thus:

"A complete idealistic explanation of experience ought therefore to show (1) that each phase of experience embodies in a specific way the one spiritual principle animating all; (2) that each is distinct from every other simply by the way it embodies that principle; (3) that each is connected with the others and so with the whole in virtue of its realizing that principle with a certain degree of completeness; (4) that the whole of experience is a necessary evolution of the one principle of experience through various forms,

logically connected as a series of stages manifesting a single principle from beginning to end. Such an explanation must have the character of developmental construction. The attempt is made in the following chapters to expound the idealistic argument from this point of view."

After an introduction in which he discusses the idea of validity and fact and kindred subjects, the book treats the following topics: Dualism and the New Problem, Truth and Experience, Plan and Stages of the Argument, The Interpretation of Sense-Experience, and of Perceptual Experience, Understanding and the World of Noumena and Phenomena, Self-Conscious Experience, The Sphere of Reason—Scientific Experience, The Sphere of Finite Spirit—Moral Experience, The Sphere of Absolute Spirit—Religious Experience and Contemplation.

The religious problem receives the full attention of our author, and he discusses the three spiritual factors of revealed religion in faith, hope and love, but in addition he would give to contemplation a recognized place. Near the end of the book he says:

"While Religion is certainly the most general way in which Absolute Spirit is realized in experience, it is not the only form in which its nature can be revealed. The Life of Spirit for its own sake, Spirit self-complete and self-contained, is experienced, though doubtless by a limited number of mankind, in the mood of Contemplation, Philosophical or Artistic. . . . In Contemplation as well as in Religion we have the realization of a spiritual world complete and self-contained, where man's spirit works with a sense of freedom only possible when it is consciously one with the very life of Absolute Spirit. Hence the claim of knowledge to attain to Absolute Knowledge or Philosophy is in itself perfectly valid. . . . The culmination of an Absolute Idealism is the justification of the idealistic position itself, as the ultimate form of knowledge."

UEBER DIE VERERBUNG ERWORBENER EIGENSCHAFTEN. Hypothese einer Zentroepigenese. Von *Eugenio Rignano*. Leipsic: Engelmann, 1907. Pages 399. Price, paper, 5 m.

The subject of heredity of acquired characteristics becomes of vital interest not only in the technical study of biology but in the broader fields of scientific philosophy in general, because of its universality and its bearing on the development of races and even sociology as well. Mr. Rignano has made use of the wealth of material furnished by biologists and naturalists for the purpose of throwing some light on this question which constantly evades solution and in which as a scientific man, though not a specialist, he is vitally interested. In his earliest philosophical and sociological investigations he was inclined to favor Weismann's theory of non-heredity of acquired characteristics although he had formed no distinct opinion on the subject, but he never lost sight of the fact that natural selection was not sufficient to completely explain phylogenetic evolution, and was always convinced that non-heredity was contrary to the biogenetic hypothesis at which he finally arrived by induction. He realizes that in the present transitional state of biological science all that can be expected of any hypothesis is to turn the line of research into a somewhat different channel, and this he believes is accomplished by this new